

RELIGIOUS INQUIRER.

COME NOW, AND LET US REASON TOGETHER.—ISAIAH 1. 18.

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ILLUSTRATION OF 2 THES. 1. 9.

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

(Continued from page 114.)

3d. Let us now consider the nature and duration of the punishment. No doubt is entertained by most people, that the punishment here refers to a future state,—is the same as the punishment of hell fire, and is endless in its duration. But of this the remarks already made, ought to lead us to doubt. Those now to be made, we think place it beyond a doubt, that the apostle had no reference to a future state of existence, but describes the punishment which the Jews are now as a nation suffering. To shew this let us,

1st. Attend to the nature of the punishment. It is called, "destruction from the presence of the Lord, and from the glory of his power." It will not, for it cannot be disputed, that the punishment described by these words, is the same as the righteous judgment of God mentioned verse 5th, and called tribulation verse 6th, and the same as the vengeance to be yielded verse 8th.—Besides, the punishment in all these verses, is to be inflicted on the same persons. The nature of the punishment is thus described, "*who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*" To many, these words no doubt will appear utterly irreconcilable with the views which we have advanced. We shall therefore give this a particular consideration, and we hope to convince every candid man, that so far from teaching the doctrine of endless misery, this part of the passage conclusively shews, that the views, I have advanced are correct.

Let it be then observed that the persons who know not God and obey not the gospel of Christ, are said to be punished with everlasting destruction, and with everlasting destruction from the presence of the Lord, and from the glory of his power.—It is easily perceived, that much depends as to a correct understanding of the passage, on the meaning of the phrase, "*Presence of the Lord.*" What then is the scripture sense of this expression?—It may be observed at the outset of our examination of this expression, that the words *face of God* and *face of the Lord*, are the same in scripture, as *presence of God*, and *presence of the Lord*. This must be obvious to those who have attended to scripture phraseology. It will sufficiently appear in the sequel. I find then,

1st. That by the *presence of God*, or *presence of the Lord* in scripture, is sometimes meant his being every where present. Thus David says, Psalm cxxxix. 7, 8, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell (Sheol) behold thou art there," &c. see the whole passage.—Now, admitting for argument's sake, that hell is a place of future punishment, the wicked even there would not be out of God's presence, in this sense. Yet in the passage we are considering, they are said to be punished with everlasting destruction from the

presence of the Lord. This then cannot be the sense in which this phrase is used in this passage

2d. But further: I find that the phrase *presence of the Lord*, refers to heaven, or the dwelling place of the Most High. Thus it is said of Christ, that he, "is gone into heaven, now to appear in the presence of God for us." Heb. ix. 24.—and in Luke i. 19, the angel who appeared to Zacharias says, "I am Gabriel, that stand in the presence of God." But it is also a plain case here, that the persons in the passage before us could not be punished with everlasting destruction from the presence of the Lord in this sense, for in this sense they were never in his presence. Were they ever in heaven, and like Gabriel in the presence of the Lord?

3d. If we attend further to the scriptures, and allow them to explain this phrase, *presence of the Lord*, or *face of God*, it evidently refers to some places in this world, where God met with and manifested himself in some way to men, and where they assembled to worship him. I shall illustrate the truth of this at some length, as it has a direct bearing on the passage we are considering. Notice then, that the place where God met with Jacob. (Gen. xxxii. 30) is called, "Penuel," which is interpreted in the margin, to mean "the face of God." And Jacob says, "I have seen God face to face, and my life is preserved."

But further, it is said, Job i. 6, "Now there was a day when the sons of God came to present themselves before the Lord, & satan came also among them."—Here a place is evidently referred to where God is said to be, and the sons of God and satan came before him. Now compare this with verse 12th, where it is said, still referring to the same place:—"so satan went forth from the presence of the Lord." The same things are repeated, Job ii. 1, 7. Here is a place not only where God's presence is supposed to be, but satan is said to go forth from it. We do not enter into the questions, whether the sons of God were angels or men, or whether satan be a fallen angel or not. All we wish noticed is, that a place is here spoken of where God's presence is said to be, and where he met with others. But as some have looked on this scene as rather referring to heaven than earth, we pass it without further remark, and proceed to notice the following texts, about which there can be no dispute as to God's presence being in some particular part on this earth.

In Gen. iv. 16, not only is a place referred to where God's presence is supposed to be, but Cain is said to go from it. "And Cain went out from the presence of the Lord and dwelt in the land of Nod (or vagabond as in the margin,) on the east of Eden." In verse 14 Cain says, "behold thou hast driven me out this day from the face of the earth: and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth." Unless there was some particular place in these days where God met with men, and where his presence was enjoyed, how could Cain go out from the presence of the Lord or how could he be hid from God's face.

But I observe further, that it is evident, that the presence of the Lord was in a peculiar sense among the children of Israel. Says God to Moses,—"*My presence shall go with thee and I will give thee rest.*" To this Moses replies,—"*if thy presence go not with us, carry us not up hence.*" And it was a proof that Israel had found grace

in God's sight that he was with them. See Exodus xxxiii. 14-17. Compare Isa. lxiii. 9. Ps. li. 11. It need not be proved, for it will not be disputed, that the *Tabernacle* in the wilderness, and indeed until the Temple at Jerusalem was built, was considered by the Jews as the peculiar residence of the Lord. There he was considered as having his abode, and there their service and worship of him were performed.

That the Temple at Jerusalem, was considered by the Jews as the place of God's presence, we shall now attempt to shew, because this has a very important connexion with the passage we are illustrating. We do this, not because this would be disputed, but for reasons which will be obvious without any statement of them, in ascertaining the meaning of the phrase, presence of the Lord, in the text before us. The proof here is difficult, not from a lack, but from a profusion of evidence, so as to bring it within a small compass.

The whole earth is the Lord's, but the land of Judea was considered God's land, and given by him to the seed of Abraham. Jerusalem and the Temple there, were considered by the Jews as the peculiar residence of Jehovah. There the symbols of the divine glory were placed, and God is said to dwell between the cherubims, Ps. lxxx. The loaves or shew bread placed in the temple were called, "the loaves of the presence, or faces." Viewed in this light, there is a peculiar beauty and force in the following among other passages which might be quoted. "Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms. Serve the Lord with gladness, come before his presence with singing. Glory and honor are in his presence; strength and gladness are in his place." Ps. xcvi. 2, and c. 2. 1 Chron. xvi. 27.

That the land of Judea and particularly the temple, were looked on as the place of God's presence, is further evident. Thus it is said, Jonah 1. 3, "But Jonah rose up to flee unto Tarshish, from the presence of the Lord." See also verse 10. Where Jonah believed the presence of the Lord to be, we learn chapter ii. 4, when he said, "I am cast out of thy sight; but I will look again toward thy holy Temple." In short, whether the Jews were in the land of Judea, or at a distance from it even in captivity when they prayed or performed worship to the God of Israel, it was as to place directed towards Judea, to the city of Jerusalem, and to the Temple as the particular spot of the presence of their God. See among other passages the following, which I need not consider particularly. Dan. vi. 10. 1 Kings viii. Ps. v. 7. It would be a waste of time to pursue this subject further, shewing that the land of Judea the city of Jerusalem, and especially the temple there, were the place of God's presence.

[TO BE CONTINUED.]

From the Gospel Visitant.

THE SECOND DEATH.

[CONCLUDED FROM PAGE 116.]

It may be as well at this time, to see where our researches will end, as any time. See Rev. xx. 14, 15, "And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire." It is now perfectly plain, that those whose names had been in the book of life, were blotted out, and their names being blotted out, they were cast into the lake of fire, which is called the second death. In the 21st chapter and 8th verse, the above lake of fire is called "the lake which burneth with fire and brimstone: which is the second death."

This fire and brimstone is spoken of in the 14th chapter as follows. See verses 9, 10, 11, "And the third angel fol-

lowed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb, and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Note 1st. This fire and brimstone is called the **SECOND DEATH**, in the quotation from chapter xxi. 8. 2d. This fire and brimstone is called the wine of the wrath of God in this quotation. 3d. Those who are set forth to be the sufferers of this Second Death we learn from the following passages in connection with this above quoted. See chap. xxi. 8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." In the quotation from the 14th chapter, those characters are distinguished as receiving the mark of the beast, by worshipping the beast, &c. See chap. xiii. 16, 17, "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." 4th. According to the quotation from the 14th chapter, the worshippers of the beast are tormented with this fire and brimstone at the same time that they are worshipping the beast. See the text, "And they HAVE no rest day nor night who worship the beast or his image." This suffering is not only confined to the time when the beast is worshipped, but also to DAY and NIGHT, which shows it to be in this world of error and condemnation. 5th. It is observed, note 2d, that this fire and brimstone is called the wine of the wrath of God. This wrath and the dispensation of it is noticed in the following scriptures. Chapter xv. 1, "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues: for in them is filled up the wrath of God." Verse 7, "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever." Chap. xvi. 1, 2, "And I heard a great voice out of the temple, saying to the seven angels, go your ways, and pour out the vials of the wrath of God upon the earth. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." This wrath of God, this fire and brimstone, this lake of fire, and this second death are evidently all the same thing; and nothing can be plainer than that this suffering is on this earth, during the changes of day and night, while the beast is worshipped. If we carefully examine the whole dispensation of this wrath of God, represented by the pouring out of the seven vials, it will still confirm this opinion.—See verse 3, "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea."—See further, "The third angel poured out his vial upon the rivers and fountains of waters; and they became blood. The fourth angel poured out his vial upon the sun, &c. The fifth angel poured out his vial upon the seat of the beast. The sixth angel poured out his vial upon the great river Euphrates. And the seventh angel poured out his vial into the air." What is there in all this, which has the least to do with an eternal state of mankind in a future world? Will this beast be worshipped in the eternal world? See chapter xiii. 5, "And there was given unto him a mouth speaking great things, and blasphemies: and power was given unto him to continue forty and two months." This cannot mean an endless duration. This is the same forty and two months which the holy city was to be trodden underfoot of the Gentiles, the same forty and two months which the woman was to be in the wilder-

ness, the same as the three days and a half which the dead bodies of the two witnesses were to lie in the street of the great city, which we have seen in a former subject to signify one thousand two hundred and sixty years.

The similarity between this second death and the death which has been illustrated as the first, is very evident. The lively oracles of God were given to the Jewish church as they also were to the Christian church. The Jewish church corrupted and made void the law by their traditions, and the Christian church has corrupted and made void the gospel by their traditions. The Jews denied the holy one and the just, and desired a murderer,—and the Christian church have denied the holy Jesus, the just God and the Saviour, and have desired the murderous anti-christ — the Jews fell under great condemnation, and the judgments of God were poured out upon them in an awful manner,—and the Christian church by reason of similar sins have met and are meeting with similar, awful and dreadful calamities. They have shed the blood of saints and of martyrs and God hath given them blood to drink for they are worthy.

All the things are noted at large in the scriptures and they are written for our admonition. But as has been noticed, the scriptures do not exclude the apostatised Jewish church from the final benefits of the gospel, but on the contrary show that the receiving of them shall be life from the dead. So also in the merciful councils of divine grace, as taught in the scriptures, we find that the beast, who is antichrist, and the worship of the beast, together with the wrath of God, will not eternally last, but will close in due time, and that dispensation of Universal Holiness and Happiness will commence, which is noted in Rev. xxi. 3, and onward, in which it is declared that the tabernacle of God is with men, and that he will dwell with them; and wipe away all tears from their eyes; and that there shall be no more DEATH. Here then there must be an end to the SECOND DEATH. It is further said that there shall be no more sorrow nor pain. And the reason given, is, that the former things, (relating to the lake of fire) are passed away, and that He who sits upon the throne should make ALL THINGS NEW.

Although there are a great many arguments furnished in the scriptures of the Revelation as well as other parts of the New Testament, by which this subject might be further illustrated, which have not been here noticed, it is conceived that the general subject is made sufficiently plain, to render further arguments unnecessary to be here inserted. Whoever would wish to acquaint themselves with further light on the subject, can easily do it, by comparing the scriptures which treat on the various particulars which have been brought under consideration.

Many, no doubt, having formed a different opinion, on the subject of the Second Death, will at first, feel a hesitancy in subscribing to the one suggested in the foregoing investigation; but if the scriptures decide on the ground which has been argued, it is seriously hoped that no professed lovers of divine truth will shut their eyes, willingly against this testimony.

Showing that the scriptures do not support the commonly received doctrine of endless misery, it is hoped, will be gladly approved by all christian readers, though they may have unhappily imbibed that general sentiment; as it is evident to every considerate mind, that the doctrine is opposed to all the godlike desires of the real Christian. The character of God, to the understanding of man, relieved from all the odium which the doctrines of antichrist have wickedly charged upon him, will shine with infinite beauty, through the mediation of Jesus Christ, to the reconciliation of those who have been alienated through the ignorance there is in them.

What gross darkness must that have been, which first produced the opinion that the wisdom of God had so disposed of events, that the scheme of divine revelation,

through Jesus Christ, issues in God's endless wrath and vindictive vengeance poured out on his own rational offspring, as long as he himself shall exist?

Can any thing be devised more contrary to the testimony of all those scriptures which speak so fully of the love of God to the world of mankind? If God possess an attribute of anger which is to be eternally exercised in administering positive pain and misery to the creatures whom he has made, why should the Holy Ghost speak, by the mouth of David, and say, "His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning."

The better to expose at one view the error of supposing that the condemnation and punishment which divine revelation has attached to those who receive the mark of the beast is endless misery, let us place together the following passages. Rev. xiv. 9, 10, "And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Chapter xiii. 16, 17, "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Chap. vii. 9, 10. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms were in their hands; and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb." Chap. v. 13, 14, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts said amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

H. B.

From the Herald of Salvation.

AN EPITOME OF A SERMON.

"So he drove out the man, and he placed at the east of the garden of Eden, cherubims and a flaming sword, which turned every way, to keep the way of the tree of life."—Gen. iii. 24.

[CONCLUDED FROM PAGE 111.]

2. We are to shew what is signified by the Serpent.

It may seem somewhat incongruous to make the serpent a distinct particular in this place, inasmuch as there is no specification of the serpent in our text. But when it is recollected that it was by his insinuations and intrigues, that "the mother of all living" was led to the commission of transgression, and was consequently driven from the garden, together with Adam, who was also a partaker in disobedience—when it is further considered that this serpent is a very distinguished character in the narrative of which our text is a part; it will doubtless be considered admissible, if not highly necessary, to speak particularly of the serpent.

The serpent is a striking representation of wisdom. When the Son of God sent forth his twelve disciples to preach, and to perform cures in his name, he said unto them, "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents," but he was careful to add, "and harmless as doves." St. Matt. 10. 16. "And Aaron cast down his rod before Pharaoh, and before

his servants, and it became a serpent: now the Magicians of Egypt, they also did in like manner with their enchantments; for they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods." Ex. 7. 10. 11. 12. By the rod and serpent of Aaron, we may understand the divine power and wisdom manifested through Aaron; and by the rods and serpents of the Egyptian magicians, we may understand, the power and wisdom of earthly minded men, which cometh to nought when put in competition with divine power and wisdom. That there is a worldly wisdom which is brought to nought by the infinite wisdom of God, may be seen by reference to 1 Cor. 2. 6. "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world began." In the above quoted passage, divine wisdom is contrasted with the wisdom of worldly minded men; the one having been represented by the serpent or rod of Aaron, and the other by the rods of the Egyptian magicians which became serpents, and were swallowed up by Aaron's rod. The same subject is again represented in the following scriptures: Num. 21. 6. 9. "And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." These two different kinds of wisdom are most clearly pointed out by the Apostle James, chapter 3. verses 15, to 17. "If ye have bitter envying and strife in your hearts, glory not and lie not against the truth: this wisdom descendeth not from above, but is earthly, sensual, devilish: for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The serpents produced by the transformation of the rods of the Egyptian magicians—the fiery serpents which tormented and destroyed the Israelites in the wilderness, and the wisdom that the Apostle James says is "not from above," all represent earthly mindedness and the frailty of human nature. This is the serpent or wisdom from beneath, which led our primitive parents astray from the garden of innocence and moral purity: this is the cause of the influence of all temptation, and the productive source of human misery; this is the serpent or adversary which is at hand: therefore, O man! "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4. 23. See also St. James, chap. 1, verses 13. 14. 15. The above construction, so rational in itself, corresponds with the scripture account of the serpent and the grovelling pursuits of that wisdom which is from beneath, Isa. 65. 25. "And dust shall be the serpent's meat."—If, in the original constitution of man, there had been no liability to sin—if his nature had been holy and pure as the immaculate angels of the divine presence—if such had been the pristine state of man, not all the serpents in creation—not all the devils in superstition's thickly peopled hell, could ever have shaken their allegiance to their Creator; for a being who is not liable to commit sin; cannot sin, and a being who is perfectly holy, has no temptation within himself, and no external temptation can possibly gain access to his heart.

3. We are to show what is meant by the tree of life.

There can be no rational doubt but that the tree of life has been the same, through all ages of the world. The tree of life standing "in the midst of the garden" of moral purity, is clearly pointed out in the following scriptures. St. John 6. 33. "For the bread of God is he which cometh down from Heaven, and giveth life unto the world." verse 48, "I am the living bread which came down from Heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will

give for the life of the world." Verse 63, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." 1. Cor. 10. 17. "For we being many are one bread, and one body: for we are all partakers of that one bread." Rev. 2. 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 22. 1. 2. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb—in the midst of the street of it, and on either side of the river, was there the tree of life which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." The doctrine of life and salvation, the bread of Heaven which giveth spiritual blessings to a world of sinners, "the words of eternal life" spoken by the Saviour of the human race, are emphatically represented by the tree of life, and afford a never-failing fountain of consolation to man, by giving him an antepast of the immortal—the unalloyed felicity of Heaven.

4. We are to show what is understood by the cherubims holding a flaming sword.

By the cherubims holding the flaming sword, we conceive, should be understood the glorious ministration of death and condemnation. 2 Cor. 3. 6. 7. "Who also hath made us able ministers of the New Testament: not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life: but if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance," &c. The two cherubims hold one sword—the two cherubims represent the law and the prophets which hold the flaming sword of vengeance against the transgressor. This construction of our subject is further confirmed by reference to the fact that the use of the flaming sword was to "keep the way of the tree of life," lest man "put forth his hand and take of the tree of life, and eat, and live forever." But perhaps it may be inquired, why may not man put forth his hand, take of the tree of life, eat and live forever? Answer—because "we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God; therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Rom. 3. 19. 20. The positiveness of the above language, and the universality of its application are in accordance with the opinion that moral death, the consequence of sin, is sure, and that there is no reprieve from just condemnation when sin has been committed. Hence the "flaming sword turns every way to keep the way of the tree of life." If it were the design of God from all eternity, that the ministration of death and damnation should hold in endless bondage, the victims of its power, and that the cherubims to all futurity should hold a flaming sword of vengeance against the transgressor; in what manner could any mortal escape the most awful doom which imagination can conceive? Or how could an endless dispensation be done away and be succeeded by another still more glorious dispensation? The cherubims, viz. the law and the prophets hold the "flaming sword" of eternal justice, and administer tribulation and anguish, woe and death—condemnation and misery, unto every child of disobedience, and upon the whole guilty world of mankind; and were this ministration of death strictly interminable, it would necessarily involve the human race in endless despair. But this ministration of death is to be abolished, and by the infinite and all prevailing wisdom of God, another and a more glorious dispensation—even the ministration of the spirit, shall succeed, and by its resplendant glory eclipse the glory of the former, even as the brightness of the brightest star is eclipsed by the far more glorious blaze of the triumphant king of day. 2 Cor. 3. 7—11. "But if the ministration of death, written and engraven in stones, was glorious, so that

the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. Nor even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."

5th and lastly. We are to show that Moses, in making the sanctuary, represented the new covenant by two cherubims over the mercy seat, without a sword.

This representation we find recorded in Ex. 25, 17-22. "And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; towards the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony, that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give in commandment unto the children of Israel." Upon the two ends of the mercy seat are two cherubims with outstretched wings with their faces towards each other; but they hold no flaming sword. How beautiful a representation of the glorious dispensation of God's boundless mercy is here given! The outstretched wings of the cherubims denote that they are ever ready to fly abroad and spread the glorious tidings of divine mercy throughout the world.—Their covering the mercy seat with their wings—their not holding a sword—and their looking one towards another, all signify their perfect union in the dispensation of salvation and the ministration of spiritual life. Above the mercy-seat—between the two cherubims, the Lord promised to meet and commune with Moses concerning all things given him in commandment.

How indiscribably grand and glorious is this similitude! Though our Father in heaven has always beheld the great wickedness of man—though he has established a glorious ministration of death and with the sword of eternal justice drives every transgressor from the garden of purity and innocence—yet He has not designed the never ending continuance of a dispensation of wrath and misery. He has ordained the abolition of the ministration of death, and the establishment of a far more glorious dispensation in which he communicates salvation to our fallen race. All the works of God exhibit harmony and order. While the wisdom of this world is brought to nought, and the heathen rage like the waves of the sea—the pure, peaceable, merciful and impartial wisdom of our Creator carries regularly on the great system of infinite goodness, grace and salvation. Instead of beholding the flaming sword of endless vengeance to drive our helpless souls to regions of woe—instead of the awful thunders and denunciations of Sinai, by faith we behold the Almighty on a throne of boundless mercy, condescending to commune with and save a sinful world.—The Messenger of the covenant has appeared—the song of salvation and divine peace has been sung by the angels of heaven—the cherubims of God's presence with outstretched wings proclaim the countless blessings of the salvation of God. Frail, sinful, trembling, miserable mortals! Listen, O listen to the spirit-inspiring, soul-reviving, life-restoring language of the angels of the infinite mercy of our common Father in heaven—"FEAR NOT, for behold I bring you good tidings of great joy, which

shall be to ALL PEOPLE! St. Luke 2. 10.—May the Father of all mercies add his blessing, through our Lord and Saviour Jesus Christ. AMEN.

FOR THE RELIGIOUS INQUIRER.

Mr. Editor,—I have lately perused a poetical "Descant on Universalism"—by John Peck, to which is added a few questions to the believers in Universal Salvation. As I am included in the number of those to whom the questions are propounded, by your leave, I shall submit certain answers to the queries of Mr. Peck.

Query 1. "If all are to be saved, why should there be a general judgment," &c.

Ans. When Mr. Peck, or any other person, will produce proof of the truth of the common dogma respecting a "general judgment" after this state of being, we "will inquire into the affair." The idea which Paul entertained of a general judgment, appears to be summed up in the following words:—"As by the offence of one judgment came upon all men to condemnation, EVEN SO by the righteousness of one, the free gift came upon ALL men unto justification of life." This appears to be universal judgment. The second query will then be answered.

Query 3. What is the use or importance of publishing the glad tidings of the gospel, if the worst equally with the best are to be ultimately saved?

Ans. The gospel is preached "for the obedience of faith." It is preached to manifest the love of God to man. It is preached to bring men from darkness to light, and from the power of Satan to God. In short, the gospel is preached for the fulfilment of the declaration by Matthew—"he shall save his people FROM their sins."

The question, however, seems to imply that which we do not believe, viz. that people are saved in sin. If any of the best are destitute of sin, they need not a Saviour, for he came to save sinners, of whom, said Paul, I am chief. The common mistake in this matter appears to arise from ignorance of the salvation of God, manifested through Christ Jesus. This salvation is from sin, and not from the effects consequent on transgression. Sin is the cause—suffering the effect.

Query 4. What is the meaning of that doctrine which Christ preached to the Jews?—"Except ye repent, ye shall all likewise perish."

Ans. The Jews did not repent of their rebellion against the Roman power, to which God had subjected them, and they perished likewise, in a similar manner, at the destruction of Jerusalem by the Roman army under Vespasian. A state of endless misery is not like being crushed in an instant, or immediate death by the sword of an executioner.

ANDREW.

RELIGIOUS INQUIRER.

SATURDAY, June 12, 1824.

REPLY TO HORATIO.

Dear Sir,—I consider the subject in discussion between us in the highest degree interesting, and I believe it is so considered by our readers. I have to regret, therefore, that I have not, at present, sufficient time so thoroughly to do my part in the investigation as seems desirable. By yours of the 15th ult. I perceive that in one respect you misapprehend me. You write as if I considered the eternal life and immortality, which we have in Christ, as being restricted to our present mortal state. This is certainly against the whole drift of my reasoning. All that appertains to earth is changeable, and that changeability is mortality. "Christ is the same, yesterday, to-day and for-

ever:" for he is spiritual, in distinction from that which is natural. When we, in the likeness of Christ, become spiritual, we, like him, shall be unchangeable; which is to say, immortal. I understand you to assent to this proposition. If you will admit, therefore, that, as St. Paul says, "that was not *first* which is spiritual, but that which is natural, and afterwards that which is spiritual," you will, still further, agree with me, that the first Adam was not immortal, nor any of the human race while bearing his image: which is until they die to sin and live to righteousness. The mind is the man; and he that hath only an earthly, hath only a mortal mind: whereas he that hath a spiritual, hath an immortal mind. Lay not up for yourselves treasures on the earth, (saith Christ) but lay up for yourselves treasures in heaven." And what inducement is there thus to do? Ans. Earthly treasures are corruptible, by moth and rust; but heavenly treasures are incorruptible. "Where your treasure is there will your heart (mind) be also." If the mind be on earthly treasures it is an earthly mind; if on heavenly treasures it is a heavenly mind: the first is mortal, the second immortal. Therefore "he that soweth to the flesh, shall, of the flesh, reap (only) corruption; but he that soweth to the Spirit, shall of the Spirit, reap life everlasting"—the life of Christ.

This I maintain must be done on this theatre of action. But you argue, that, as it is not done (meaning *now*) on this theatre of action, it will never be done here, but must be done elsewhere. But I understand the scripture to say it is all to be done here. It is here that the Lord of hosts will swallow up death in victory; for it is added—"and take away the rebuke of his people from off *all* the earth." This saying, which is written in Isaiah's prophecy, 25th ch. Paul quotes, 1 Cor. 15th, and applies it to the period when "we shall all be changed," and "this corruptible shall put on incorruption, and this mortal immortality." In agreement with this John says, "I saw the holy city, New Jerusalem, coming down from God out of heaven—and I heard a voice from heaven, saying, Behold the tabernacle of God is with men, and God himself shall be with them and be their God—and there shall be no more death." Why? Because death will then be swallowed up in victory: this mortal having put on immortality. (See Rev. 21. Is. 25, and 65.) What is the tabernacle of God? Ans. It is what Paul calls the building of God, the house not made with hands, eternal in the heavens, to which you refer as belonging only to a state foreign to this theatre of action, if I rightly understand you. This building of God is that "city which hath foundations, whose builder and maker is God," of which we read, Heb. 11, which Abraham and the prophets sought, and looked for, but which they saw afar off, and, consequently, which was not immediately to succeed their exit from this stage of action. "Ye are God's workmanship, ye are God's building;" and "ye are built upon the apostles and prophets, Jesus Christ himself being the chief corner stone." God is building up the whole human family in Christ, and, "in the dispensation of the fulness of times" the work will be completed, all being gathered together in him. "It shall come to pass in the last days saith God, that I will pour out my Spirit upon all flesh." This is Christ; the glorified Christ; and "He shall come down as the rain upon the mown grass, as the showers that water the earth." By him shall the human mind be imbued with heavenly wisdom, truth and love, and rise above earth and corruption into a state of eternal felicity. When an individual mind is thus spiritualized, the law of sin in the members of the body is dead, having no more dominion over it; and when the dissolution of that body takes place, the departed mind has nothing more to do with it forever.

But the unrenowned mind dies with the body: "In that very day his thoughts perish." (Ps. 146.)—You will say that this is annihilation. But I consider it no more annihilation than that which takes place in regeneration. When an individual, from carnal-mindedness becomes spir-

itually minded, the carnal mind is no longer his own: he is a new creature in Christ; and, as to what he was, it may be said he is annihilated. I am annihilated as to what I was at one or two years old; for I have no recollection of myself then, and do not suppose I have the same mind. After this sort all mankind are daily undergoing annihilation, both of body and mind. If we thoroughly examine the scriptures we find all the promises and threatnings applied to men on this stage of action; and, except by the regeneration of the mind, in the way I have represented, by which this corruptible puts on incorruption, and this mortal immortality, I should feel perfectly safe in defying every theologian in the world to prove, by them, any individual existence for man but in this world, and present mode of his visible existence.

Enquiring diligently for the scriptural application of the promises, and finding, by comparing them together, that they perfectly harmonized in assuring us of the destruction of sin, and the establishment of righteousness, in the earth, I began to doubt whether we had any just reason to expect an eternal individual existence at all, in what is usually called a future state. But now my doubts are removed; and it has been done chiefly by the consideration of the subject which we are discussing.

Allow me, Sir, in closing this communication, to invite you thoroughly to reconsider yours to which this refers, and see if you find all your positions established and confirmed by scripture, to your own satisfaction. It does not appear to me, Sir, that they are all sustained by scripture; but I have not leisure, at this time, to point out wherein I think the failure lies. But in several things I perceive we are perfectly agreed; and "whereunto we have already attained let us walk by the same rule, let us mind the same things."

J. B.

REASONS FOR BELIEVING IN UNIVERSALISM.

Having formerly given a number of reasons for believing in the ultimate purity and consequent happiness of all mankind, I proceed to state others, that those who disbelieve this sentiment may be induced to consider its reasonableness, and to embrace it with affection of heart, and conviction of understanding. I earnestly request each individual who reads this piece, to admit its conclusiveness, to study his Bible till he arrives at a conclusion, or to point out the weakness of its inferences.

1. The call of God to the human family is universal.

God by the prophet Isaiah says, look unto me, and be ye saved, all the ends of the earth. Should we examine this invitation on Calvinistic principles, it would be evident that the non-elect are as heartily called as the elect, or that there is insincerity with God. If God invite the non-elect to look to him that they may be saved, what object does he propose to himself, or what advantage will they derive from the call? Should it be contended that God desires to enhance their ultimate misery by making them professors of salvation in this life, it would be competent to reply, that such an opinion cannot be received without strong evidence, as it is derogatory to the character of God and subversive of all hope in man. Few crimes meet with heavier condemnation from the scriptures than hypocrisy; and as God cannot condemn that in his creatures which he cherishes in his own bosom, it follows of necessity that he means what he says, when he invites all the ends of the earth to look to him for salvation. But as a God of love and sincerity can neither design to increase misery here nor hereafter, he cannot sport with the hopes or happiness of his creatures, for he is good to all, and his tender mercies are over all his works. This being the fact, how can he request any to look to him for salvation, when he never intended to save them, has no salvation for them, does not invite them with sincerity, and by exciting groundless expectations, in the result, adds to their hopeless torment?

If then the *only* good can propose none of these objects to himself in calling the non-elect, can it be said that he intends to augment the felicity of the saved, by contrasting it with the greatest possible misery of the lost? Should this be the argument, it may be asked how God proves himself good to *all*, when he excludes *part* of his creatures from happiness through eternity? It will not do to say that God is an absolute sovereign, and that consequently he has a right to dispose of us as he may please, for the scriptures establish the position, that God is impartially good to all. But should the uncontrollable sovereignty of God render some happy and others miserable, the felicitous could rejoice in neither justice nor mercy, as they would be unable to find any reason for their condition, or any ground of security. To contend on the Hopkinsian plan, that God consults the greatest good of the universe in the eternal ruin of the non-elect, is as preposterous as to contend, that the existence of any number of individuals depends on the annihilation of a part. If from all these considerations it clearly appear that God can propose nothing to himself in calling the non-elect, may we not safely infer that there are none of the human family unelected, as he calls *all* in sincerity, and with unchanging affection.— On the other hand, it must be obvious as the light of noon, that those who have, and can have neither part nor lot in the great salvation, will receive no benefit from all the invitations of the gospel, from all the solicitations of God.

Should this doctrine of a universal call be examined on Arminian principles, it might be necessary to enquire for what reason God requests the non-elect to look to him for salvation, when he knows they will never comply with his entreaty, and that their non-compliance depends on his will. It may be urged that the obstinacy of those who are called, depends not on the will of God, but on their wilful perversion of the understanding and affections God has given them. To this it may be replied, that such independency of God as the objection gives the creature, entirely deprives the Almighty of the moral government of the world, and places the infinite concerns of salvation on the wise or wilful option of man. The scriptures abundantly prove salvation to be the effect of God's grace; hence it cannot depend on the will of the creature, as then it would not be of God. When the apostle explicitly affirms, by grace are ye saved, and that the gift of God is eternal life, and that the gifts and callings of God are without repentance, how can any one pretend, on scripture authority, that salvation depends on his choice, or that after calling a certain time, God turns away wearied and grieved by the obduracy of man, and resolves to let him perish everlastingly. The idea, that man can determine his condition through all futurity, militates against the wisdom of God in giving a universal invitation, as he makes it with the certain knowledge that man will exert his ungovernable power in a great number of instances, and completely foil his benevolent intentions for his purity and bliss. Should God will or wish that all might be saved, and stake the fate of eternity on the unforeseen choice of man, how could he say, my counsel shall stand, and I will do all my pleasure? As God made and fully understands the heart of man, it is undeniably certain that he must know what power of reason or strength of affection will move him, and that unless this adequate degree of reason or affection be employed, he cannot be moved; hence, should he use less reason or affection than the nature of the case should require, he cannot intend to operate the effect that he seems to desire. Now, as the scriptures unequivocally declare that the will of God is that all men should be saved, by coming to a knowledge of the truth; and that he is not willing that any should perish, but that all should come to repentance, will it not follow from these premises, that he is insincere in what he says, unless all men should be saved? for if he knew exactly how much influence is necessary to save man, and neglect to use what is requisite, or resolve not to use it, how can it be shown that he has any concern in man's

ultimate felicity? Should it be replied that man's agency defeats the call of God, and that it is not possible for any to be happy by compulsion, it is answered, that the exertion of moral influence, by which the sinner is converted from the error of his ways, and fixed in obedience to God, never has effected pain in the result, or given any sense of compulsion; and hence, those are as really happy by compulsion, who are saved, as those would be, who are lost, did God exert sufficient influence on them to prepare them for heaven. From all these reflections it clearly appears, that, if we have any correct ideas of wisdom, God conducts unwisely in making calls, which are ineffectual through want of energy, when he has all means and hearts in his power, and when he can turn them from sin to holiness with infinite ease. On either principle we have examined, there is want of love, or deficiency of understanding; as God cannot desire the happiness of those whose eternal misery he has decreed, or invite with understanding those who do not comply with the invitation, because it is not designed to be effectual, not being proportioned to the opposition which it seems intended to remove. The Calvinistic opinion depriving God of regard for part of the human family, and the Arminian depriving him of wisdom in his dealings with them, it is really astonishing that any individual, believing the testimony of the scriptures concerning him, should virtually declare that he is not good to all, or that his administration is sometimes wise, and sometimes weak.

Should this all-embracing call of God be considered on the principles of Universalism, his word and works would harmonize; his means and ends meet; his all-encircling love be luminously displayed, and his unerring wisdom fix the reliance, and warm the affections of a rebel world. For this principle contends, in the language of the *Book*, that all things, consequently all men, are and were created for God's pleasure; that his will or pleasure is that all men should come unto the knowledge of the truth, and be saved; and that therefore it is consistent with his original purpose to call, saying, look unto me, and be ye saved, all the ends of the earth, as he changes not, and as what his soul desireth, even that he doeth. Were part of the human family created for God's displeasure; were this displeasure that part of mankind should not come to the knowledge of the truth, and be saved, and were God's counsel to stand, and he to execute all his anger, there would be no propriety in his calling *all*, as he is not a man that he should lie, or the Son of man, that he should repent; having spoken, he will not go back, having purposed, he will accomplish. The scriptures affirm that it is impossible for God to lie; but as he calls all the ends of the earth to salvation, he must intend to give them that to which he calls them, or he cannot be free from duplicity. Should it be objected that God really desires the happiness of all, but that human contumacy defeats his benignant purpose, it is answered, what his soul desireth, even that he doeth. Should any contend that part were for ruin, and that a sovereign God is under no obligation to give his creatures a reason for his conduct, it is replied, that as mankind are constituted, God could take no method, which would so effectually disgrace him in the minds of his offspring, as the scheme of partial love, and a universal call; hence this cannot be his plan, as he desires that all his children should know, love and enjoy him. From all these reasonings we safely infer, that God's character suffers, when the invitation to the race of man is explained on Calvinistic or Arminian principles, and that, unless we adopt the exegis of Universalism, we make God either weak or cruel; consequently undeserving of trust, or unworthy of imitation. But we may rest assured that this call from heaven will be effectual, as the veracity of God is pledged for the ultimate worship of each creature in spirit and in truth; as he now commandeth all men every where to repent, and says, his word shall not return unto him void, but that it shall accomplish that which he please,

and prosper in the thing whereto he sent it. We close this reason with a brief recapitulation of particulars, showing the conclusiveness of our argument, its harmonizing influence on the attributes, intention and providence of God, and its tendency to produce love, hope and obedience. We are taught by the scriptures that all things are and were created for God's pleasure; that his pleasure is that all men should be saved; and that his counsel shall stand, and that he will do *all* his pleasure. That in the progress of this scheme of mercy, God sent his Son to be the Saviour of the world; that he tasted death for every man, and that he shall see of the travail of his soul, and shall be satisfied. That to complete this work of goodness, God calls all the ends of the earth to look to him and be saved; that his word shall not return unto him void, but that it shall accomplish that he please, and prosper in the thing whereto he sent it, and that all the ends of the world shall remember and turn unto the Lord, and that all the kindreds of the nations shall worship before him.

TO BE CONTINUED.

From the (Portland) Christian Intelligencer.

NEW SOCIETIES.

Six new Universalist Societies have lately been organized in this State, viz: one in each of the towns of Readfield, New Sharon, Freeman, Canton, Livermore & Strong.

A new Religious Society has recently been formed in the town of Swansey, (N. H.) by the name and style of "*The Universalist Society of Swansey.*"

A new Universalist Society has also recently been formed and legally organized in the town of Union, (Me.) by the name of the "*First Universalist Society in Union,*" and have raised a sum of money for the purpose of employing a preacher.

We learn from Haverhill, (Mass.) that the Universalist Society in that place, have purchased a lot of land, and are collecting materials for the erection of a House of public worship, which will probably be completed the present season.

[SELECTED.]

THE ORPHAN FLOWER GIRLS.

Oh lady! buy these budding flowers,
For I am sad, and wet and weary;
I gather'd them ere break of day,
When all was lonely, still and dreary;
And long I've sought to sell them here,
To purchase clothes, and food and dwelling
For Valor's wretched orphan girls—
Poor me and my young sister Ellen.

Ah! those who tread life's thornless way,
In fortune's golden sunshine basking,
May deem my wants require no aid,
Because my lips are mute, unasking;
They have no heart for woes like mine,
Each word, each look, is cold—repelling,
Yet once a crowd of flatterers fawn'd,
And fortune smiled on me and Ellen!

O! buy my flowers, they're fair and fresh
As mine and morning's tears could keep them;
To-morrow's sun shall see them dead,
And I shall scarcely live to weep them!
Yet this sweet bud, if nursed with care,
Soon into fulness would be swelling,
And, nurtured by some generous hand,
So might my little sister Ellen.

She's sleeping in the hollow tree,
Her only home—its leaves her bedding;
And I've no food to carry there,
To soothe the tears she will be shedding;
Oh! that the mourner's tears which fall,
That bell which heavily is knelling,
And that deep grave, were meant for me,
And my poor little sister Ellen!

When we in silence are laid down,
In life's last, fearless, blessed sleeping,
No tears will fall upon our grave,
Save those of pitying heaven's own weeping
Unknown we've lived, unknown must die,
No tongue the mournful tale be telling,
Of two young, broken-hearted girls—
Poor Mary and her sister Ellen!

No one has bought of me to-day,
And night is now the town o'ershading,
And I, like these poor drooping flowers,
Unnoticed and unwept am fading;
My soul is struggling to be free—
It loathes its wretched earthly dwelling!
My limbs refuse to bear their load—
Oh! God protect lone orphan Ellen!

ORIGINAL ANECDOTE.

A certain methodist preacher, declaiming before an audience one evening, where he knew there were a number of Universalists present, was very positive in asserting that "Universalism led to all manner of iniquity." He stated that for above fifteen years he had been a zealous Universalist, &c. As is usual with that class of people, after he had concluded his harangue, he gave liberty for others to speak; when a venerable, well instructed Universalist arose, and addressing the speaker, inquired, if he spoke from experience when he said Universalism led to *all manner of iniquity*? Did it lead you to commit all manner of crimes? If it did, how came you in the pulpit and not in the state's prison? Why, said the preacher, something disconcerted, it is true I was no worse than the generality of men, but the reason of it was, that while I contended for the truth of that system, I did not *really believe* it. I knew then as well as I now do, that it was all a lie—And yet, says the old man, you stated that for fifteen years you had been a Universalist? Out of thine own mouth will I condemn thee. You have proved that you are a liar now, and that you was a hypocrite then. And since you are guilty of such iniquity and *never believed* in Universalism, it is plain that as far as doctrines had any effect to lead you to licentiousness, Methodism, in which you then believed, and now preach, and not Universalism, made you a hypocrite and a liar. I advise you sir, not to preach again, until you have embraced some other system which shall correct such iniquity as your doctrine has led you into.

Christian Intelligencer.

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